

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 2.

NEW-YORK, SATURDAY, SEPTEMBER 1, 1855.

NUMBER 17.

Christian Spiritualist,

PUBLISHED BY

FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

11 No. 533 Broadway, New-York.

THE CHRISTIAN SPIRITUALIST is published every Saturday

Price: Single Copies—Five Cents. For the year in advance, \$5.00. For the year in advance, \$5.00.

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But whence is this charm, and in what does it consist? There is no intricacy of plot, like that which rivets the attention in a modern novel; since familiarity, far from destroying, only increases the zest. The style is simple; the details, in general, natural, and even homely, though intermingled with the supernatural. The manners and customs of the people more resemble those of the Patriarchs of Jewish history than any other of which we have record. The story of Joseph and his brethren, presents a reflex of a similar state of life; and the interviews of Abraham and Jacob with supernatural beings, is constantly paralleled in the Iliad. The great characteristic of those times is a true heart-life; each acting and speaking out as he is moved from within. Thus Achilles exclaims:—

"The man that dare think one thing and another tell, My soul disdains him as the gates of hell!"

To illustrate the simplicity of the style and the motive, as the Germans call it, of the whole Poem, the Wrath of Achilles, we will quote from the first book, preferring the simplicity of a prose translation to the more ornate but artificial measures of Pope.

"Ye sons of Atreus, and ye other well-armed Greeks, may the Gods who possess the Olympic mansions, grant that ye may utterly destroy the city of Priam, and return in safety to your homes. But give freedom to my beloved daughter, and receive the ransoms, reverencing the son of Jove, the far-darting Apollo."

"Then all the other Greeks assented to respect the priest, and to accept the rich ransoms. But it pleased not the mind of Agamemnon, the son of Atreus, and he dismissed him with disgrace, and added these threatening words:—

"Let me not find thee, old man, either now loitering at the hollow ship, or again returning, lest the sceptre and garland of the Gods avail thee not. For I will not set her free till old age come upon her, plying the loom and sharing my bed, in my home at Argos, far from her native land. But begone, and irritate me not, while yet thou mayest depart in safety."

"Thus he spoke, and the old man was afraid, and obeyed the order. He walked in silence along the shore of the deep-sounding sea, and having wandered apart from the others, the old man then poured forth many prayers to King Apollo, whom the fair-haired Latona bore:

"Hear me, Apollo, God of the Silver Bow, thou who defendest Chrysa and the glorious Cilla, and dost bravely govern at Tenedos; if ever I dedicated a crown to thee in thy beautiful temple, or if ever I consumed in honor of thee, the fat thighs of bulls or of goats, accomplish this my prayer. Let the Greeks atone for my tears by thy darts!"

Thus he prayed, and Apollo heard him, and came down like night from the summits of Olympus, enraged in heart. For nine days his arrows fell throughout the camp of the Greeks; first upon the mules and swift dogs, and afterwards upon the wide-spread ranks of the army; and the smoke of the funeral piles was ever ascending; but on the tenth, Achilles, inspired by the white-armed Juno, calls the Greeks to council. Calchas, the interpreter of the will of the Gods, is summoned to declare the cause of these calamities. He hesitates, but being assured of the protection of Achilles, points to Agamemnon, the leader of the hosts. It is for the fair-cheeked Chryseis, whom he refused to the prayers of her aged father, Priest Apollo. But the King is smitten with the charms of the maid more than with those of his Queen Clytemnestra. If he must give her up, then he will take the prize of Ajax or of noble Diomedes, or even that of Achilles himself. Stung by the haughty reply of the latter, he resolves to take the maid of the terrible Achilles.

"Then pain seized the son of Peleus, and his heart within his furious breast bisected between two courses; whether, having plucked the sharp sword from his thigh, he should disperse the guards, and put Agamemnon to death, or repress his anger and compose his fury. While he was thus deliberating in heart and soul, and drawing the mighty sword from the sheath, Minerva came from heaven; for the white-armed goddess Juno had sent her forth, for she had an equal love for both. She stood behind him, and pulled the son of Peleus by his yellow hair, apparent to him alone, and none of the rest beheld her. But Achilles was alarmed, turned round, and immediately recognized Pallas Minerva, whose eyes appeared terrible."

The Goddess of Wisdom persuades him to restrain his anger, and yield for the present to the wide-ruling son of Atreus. Obeying the Gods, Achilles commands Patroclus to deliver the fair-cheeked Briseis to the hands of the heralds, and she unwillingly leaves the tent of her generous captor. Here Achilles sat down by the shore of the foaming sea, and gazed upon the dark waves; and far in the coral depths of Ocean, his goddess-mother, the silver-footed Thetis, heard him complaining. She condescends with her mortal son, and laments alike this dishonor and the untimely fate that awaits him; for it is decreed that he shall perish nor see again his native land, after having slain Hector, the mightiest of the Trojans. At the end of twelve days, she will repair to Father Jove, who now with the other immortals has gone to feast during that time with the *blameless Ethiopians*. The result of all is, that Achilles shall withdraw till the Trojans pursue the Greeks even to their ships. After various successes, in which the other heroes of the Iliad acquire immortal honors, Jove grants strength to the Trojans, who pursue the Greeks with great slaughter, and threaten even to burn their ships. Patroclus, the dear friend of Achilles,

now puts on the armor of his companion, and with the impatient myrmidons, joins the ranks of the Greeks. He, too, is slain, and stripped of his armor by the mighty Hector; and the Greeks and Trojans contend in direful combat for his dead body.

And here we approach the turning point of the Iliad. The stern and terrible Achilles loved the unfortunate Patroclus without bounds. A more generous sorrow makes him forgetful of his own wrongs. His proud heart is broken in his bosom. Unarmed, he advances towards the wall; but Minerva held before him her invincibleegis, and caused a bright halo to encircle his head. There standing, he shouted, and his terrible voice carries dismay and horror to the ranks of the Trojans; and the beautiful-manned steeds turned the chariots backward, as they pressed disasters in their mind. The charioteers were panic-struck when they beheld the dreadful, unwearied fire blazing over the head of the magnanimous Pelides, while the blue-eyed-Goddess Minerva lighted up. Thrice over the ditch loudly shouted the noble Achilles, and thrice were the Trojans and illustrious allies thrown into confusion."

Once more the silver-footed Thetis repairs to the mansions of Olympus, and brings from thence impenetrable armor, the gift and workmanship of Vulcan. The description of the shield of Achilles, in the original, is one of the finest passages of the Iliad:—

"In it he formed the Earth, and the Sea, and the unwearied Sun, and the full Moon. In it, also, he described all the constellations with which the heaven is crowned; the Pleiades, the Hyades, and the strength of Orion, and the Bear, which likewise they call the Wain, which is there turned round, and watches Orion, and it alone is deprived of the baths of Oceanus."

"In it, likewise, he framed two beautiful cities of articulate-speaking men. In the one there were marriages and feasts; they were leading the brides from their chambers through the city with lighted torches, and the frequent bridal song arose. The youthful dancers were wheeling around, and amongst them pipes and lyres uttered their sound, and the women, one and all, standing at the portals, admired it. * * * * * But round the other city set two armies glittering in armor. * * * * *

"On it also were fields with ploughing oxen, and in others, the reapers, with sharp sickles, gathered the rich harvest. There were vineyards, also, where the vines clomb upon silver poles:— "And little maids and youths of tender age" bore the luscious fruit in twisted baskets, in the midst of whom a boy played sweetly upon a shrill lyre, and, with tender voice, beautifully sang to it a rustic song, whilst they, beating the earth at the same time, with singing and shouts of joy, followed, skipping with their feet."

There, also, were seen lowing herds in the rich meadows and beside the rolling streams; and a pasture, in a beautiful glen, full of white sheep and folds, and tents and covered cottages.

And here, for the present, we must abruptly close our readings and remarks. The strong tide of Homeric genius has already borne us on beyond our limits. The Spiritualist reader will not fail to catch something of the inspiring fervor and lyric sweetness of the antique Muse, even in a bald and prosaic version; the reflecting mind may, perchance, discern a hidden wisdom in these outer symbols. Such must turn to the Iliad for themselves, where they will find an exhaustless mine of wealth. Various translators have rendered the works of Homer, in some form, accessible to all. Read by the light of the Spiritual unfolding of the present day, they will be found to startle with new beauties, gleaming with an effluence from beyond the mortal veil.

S. E. B.

[For the Christian Spiritualist.]

THE SPIRITUALISM OF THE PAST

AGES.

GENII, DEMONS, SPIRITS.

NO. XI.

PERCEPTION MEN HAVE OF SPIRITS BY

MAGICAL PRACTICES.

In our last article under this heading, a narrative was given of a young man, who practiced the magical art. Another similar case is recited by James Matthews, in his book of problems, published at Venice, (1567,) which he says he had from credible persons, and the facts were well attested. After the death of Julius Albertus, a person obtained possession of a magical book belonging to him. He kept the book, but made no use of its secrets. One day he told his son of the possession he had in the book, and shortly afterwards died. The son having wasted his substance in the pursuit of alchemy, made the acquaintance of a German, who was also addicted to, and skilled in the art, to whom he mentioned the possession of the book. The German proposed to test its truth, to which assent was given. They took the book and a sword, and before sun rising, went into a valley, through which a torrent ran into a thick wood. They then cleared an area of bushes, and the German made a large circle with a rod, and inscribed certain geometrical figures. Into this circle they both went. Then holding the book in his left hand and the sword in his right, at the German's command he opened it. The German then desired two Demons to appear in soldiers' habits. Amid great wind and noise, two came, a horse and foot soldier thoroughly armed. The Demons then asked what they wanted. The German then spoke with them, and received answers to his questions. At length he commanded them to return to hell. The other was desirous of asking some questions about their operations, which the German would not permit,

but bade the Spirits be gone. They obeyed, their exit being marked with the same noise and wind which had been observed on their coming.

Some time after, the possessor of the book, the German having gone to his own country, being enraged against some connections of his wife, who withheld from him some property, was desirous of being revenged on them. He took the book, and went to the place he had visited in company with the German, formed an area, and made a circle, and summoned the Spirits, forgetting to limit the number, or state in what shape they should come. When suddenly, with a tremendous noise and wind, a great number of Demons appeared in all manner of horrid shapes, and stood about the circle, within which their summoner stood, and made against him many threats. He being frightened, ran to and thro', and unwarily got without the circle, upon which he was seized by the Demons, who beat and pulled him about, and strove to take the book from him, but in this they were unsuccessful, he having put it in his breast. He ran and came to the bridge crossing the river, into which the Demons threw him. From this position he was rescued by a man who was passing. He was taken home insensible. His wife finding the book in his bosom, privately burned it. The man although he lived for a long time after, never had his health.—Matthews attributes this to a waking vision, and says: "it is no strange thing that some men may see when awake that others see in dreams. Nay, perhaps, he will see the very form of the thing, and not its likeness as is said by Gaumar."

Kircher in his *adip Egypti*, says: "in the midst of the subterranean *adyta* of the Egyptians, there was an altar, placed on which the whole series of the Genii were represented by hidden symbols."

So there are many relations of houses haunted. The Demons infesting them, throwing stones, &c. Cluvienus tells us, that in the city of Mentz, (856,) an evil Demon used to throw stones against the walls of the houses, and otherwise trouble men, and would tell them of things which had been stolen, and thus sowed discord among the neighbors. At length the Demon so affected one man, that into whatever house he went, it took fire, and when the neighbors assembled and would have killed him, he proved his innocence by carrying burning hot iron in his hands. An instance of this kind our author writes, occurred the last year at Mr. Pope's, near Glastonbury, Somersetshire. A son of Mr. Pope often fell into fits, and in them, said the house would be burnt by Spirits, whom he saw, and the house was burned. Stones also were thrown in through the windows, and no one saw whence they came. This continued for some time.

Dr. Becker in his work "The World Enchanted," laughs at things of this nature, and Mr. Scot in his discovery of witchcraft, says many men have forsaken houses said to be haunted, but that all has been by sheer and rank knavery.

Our author says he knows not what answer to make to men of such obstinate prepossessions. If one man only tells a strange story, then it is possible to think it a lie, but when numbers of persons of various countries, religions, professions, and different ages, persons of known sagacity, agree in such relations, and are ready to vouch them by oath, "I think it a violation of the law of nature to reject all these relations as fabulous, merely upon a self-presuming conceit, unless a man can fairly show the thing to be impossible, or wherein those persons are imposed upon."

Dr. Becker doubts the manifestations at Moscow and Tedworth, as being done by a combination of the servants and others, and would have the world acquiesce in such arbitrary dictum without any manner of proof. Mr. Scot indeed says, "there is a peculiar art for doing these things, which for some respects he will not discover."

It has been said in respect to what passed at Tedworth, Mr. Thompsonson owned privately to Charles II, that it was done by contrivance. But in a letter Mr. Thompsonson wrote to Mr. Glavil, (1672,) and another to Mr. Collins, (1674,) he says, "he has late been asked, if he had not confessed to his majesty, that he had discovered a cheat about the affair. To which I gave answer, and shall to my dying day, that I must belie and perjure myself to acknowledge a cheat in the thing, when I am sure there neither was, nor could be any." In his letter to Mr. Collins, he says, "it was deposited on oath at the assize at Sarum, by myself, Mr. William Maton, and Mr. Walter Dowse, and Mr. John Cragg, the clergyman of the place. We all deposed to things which we conceived it was impossible to be done by any natural means, as the motion of chairs, stools, bedsteads, no body being near them, the beating of drums in the air over the house in clear nights, with several other things of a like nature, and these things were seen by them and others almost every night for many months together."

Luther in his table talk says, that when he was confined in the castle of Wartburg, and none had access to him but two boys, who brought his food twice a day, and who gave him some hazel nuts, which he put into a box, that in the night the devil came, and cracked them against the bed-foot, making a noise and numbing about the bed, and that when he tried to sleep, he kept a racket and rumbling on the chamber stairs as if many empty barrels and hogsheads were being rolled down. Yet the stairs were guarded with iron bars, and there was no passage either up or down.

Our author says, on his visiting a gentleman near Bath, he said, I wish you had come earlier, for I saw the minister of the parish come into the entry, and go into the hall, but on going to see, he was not there. On sending to the parson's house, he

was found not to have been out the whole day.—And he further said, that at night there were noises in the house, as if some person struck on the head of a hogshouse with a mallet.

The author says to deliver somewhat of his own opinion in regard to magic, he has long been guided by the caution given by Cornelius Agrippa to his friend the Abbot de aqua Pendente, when he advises him to have a care against the reading of such books, (magic,) which are filled with the merest enigmas, and the sense is hidden.

Thus it is, many labor in vain to pursue the secret arcanæ of nature, applying their minds to bare words, and so become entangled in false imaginations; by the craft of exterior Spirits become dangerous servants to them, over whom they might rule; seeking without for what they possess within. This I would have you know—that the worker of all wonderful things is in ourselves, who know how to effect, and that without any crime, offence to God, or the injury of religion,—despite all astrologers, magicians, and alchemists would say, I say,

"He lives in us, not in the stars, nor hell, That Spirit does it, that in us does dwell."

The true and solid philosophy is to know God, the maker of all things, and to pass into him by a whole image of likeness, as by a certain essential contact, whereby you are transformed and made a God, as the Lord speaks to Moses, "behold, I have made thee a God of Pharaoh." The higher the things we understand, the more sublime virtues we put on, and do the more wonderful things with ease and efficacy, but the understanding being enclosed in the flesh, unless it rises above the rays of the flesh and comes to its own proper nature, it cannot be united to those divine powers, for they do not join but with the like. He who would enter the recesses of secrets, must die to all his senses, and the whole animal man; not that the soul is separated from the body, but the soul leaves the body, concerning which death, Paul says to the Colossians, "you are dead, and your life is hid in Christ;" and elsewhere he says more plainly, "I know a man, whether in the body or out of the body I know not, God knows, rapt to the kind heaven;" and I say, we must die this death which happens to but few.

Dr. Willis in his work "On the Souls of Brutes," writes: "The corporeal soul does not obey the rational in desires as in knowables, for it has a more intimate connection with the flesh, which it is bound to care for, and is drawn by the allurements presented by each object of sense, and under this pretext, is apt to indulge in feastings, and pleasure, and gives a deaf ear to reason. Sometimes the inferior soul being weary of the superior's yoke, a strife commences, a man as it were, is divided against himself. The reason guiding one way, the sensuous the other, and this does not cease until one becomes superior."

Our author speaking of the reasoning of Cornelius Agrippa, "says he does not see how he accounts for the external operations performed by magicians, unless he agrees with the Arabian philosophers, that the soul by the power of the imagination, can perform what it pleases, as penetrate the Heavens, force the elements, demolish mountains, raise valleys, and do all material forms as it pleases."

Paulus Telgenbader in an answer to an enquiry of Mr. Blunden, (1655,) as to the existence of magic, "divides magic and magicians into three kinds, divine, natural, diabolical." All magic, he says, consists in the Spirit by faith, for faith is the magnet of the magicians, by which the Spirits are drawn to them, and by which they do great things. The Spirits are either the Spirit of God, natural Spirits, or Demons. Magicians who are of God, work by the Holy Ghost, (1 Cor. 12,) natural magicians by the natural Spirits of the elements, but witches and diabolical magicians by Demons.—Magicians which are of God and natural magicians differ. In Matthew 7, 22, natural magicians are shown, who by natural magic, cast forth Demons, but not of all kinds. So divinating and prophesies are wrought by natural magic, (acts 16, 16,) such as the *Pythonesse* who raised Samuel, (Sam. 28.)—The Spirits of the elements attend this natural magic, but in some, the natural and diabolical are mixed.

"Natural magicians do many works by the efficacy of the Spirits, yet they are not done in the name of God and Christ, and though they talk much of the name *adonai* and call upon it yet it may be taken in vain. When natural magic is kept within bounds, it is not condemned by Christ, (Luke 9, 40, 50,) therefore both the names of *adonai* and *Christ* may be used well or ill, as is shown in Acts 7, 13, 14."

He concludes by saying, "natural magic is not to be practiced by a christian, because all magic is wrought by a Spirit, and we ought not to seek conversation with Spirits, for *Satan* mixes himself with the natural Spirits."

S. B.

From the Philadelphia Sunday Mercury.

PRACTICAL SPIRITUALISM.

NO. I.

Messrs. Editors:—Observing in your paper occasional notices of Spirit doings, and believing, as I do, that the whole subject, as a subject, is misunderstood and perverted, I have resolved, should it meet your approbation, to unfold in some order the arcanæ as given me from time to time, professedly by Spirits of the higher communicating spheres, some of whom I knew during their abode with us on earth, and whose association I am happy in being able still to retain. Notwithstanding the seeming mystery in which this whole phenomena

is held, there is really, to the orderly and reflective mind, nothing involved which is at all mysterious, or is not susceptible of a rational and scientific explanation. In speaking thus, I do not assume capacity, even though time and space were given, to point out the minute cause of every occurrence, but that enough may be given to satisfy the inquiring mind of its ability to comprehend the whole subject with as much exactitude and nicety as in other sciences, which, though of less importance, command the untiring investigation of the learned; and although principles will necessary be the substances dwelt upon, still these shall not be of so abstract a nature, but they shall be tangible, and experiment with. Compounds shall be reduced to simples, and simples shown to be the basis of the whole structure. In a word, Human Nature, and this only, is the subject at issue.

We will, however, here premise, that as the remarks which we from time to time shall make are not designed to prove the existence of the phenomena, but to explain it as it exists, we shall make use of facts as we have need of them, without any regard to, or respect for those whose limited perceptions necessarily involve them in outer darkness.

We have already intimated that the study of this subject is that of Humanity. Man is a being of an amphibious nature, capable of, and practically living in two elements at one and the same time, each of which elements forms the atmosphere of a world.

By process of nature, he is brought into and becomes an inhabitant of the world of matter, a portion of which he especially inhabits, and through it has communication with the rest thereof, by contact, &c. This especial portion, which, because of its necessarily constant presence, he calls his person, is in itself, or uninhabited, as dead and unproductive as any other similar mass extant. The life which it exhibits is not inherent in itself, but is consequent upon the presence therein of *man*—a composition of principles in quality as far above this otherwise inanimate matter, as Life is above Death.

The man himself, although apparently confined within this mass of matter, is in reality often to be found scouring the hidden recesses of distant nature in search of treasure, or what he deems treasure, whereby to enrich his mental, or mayhap his physical self; and it is by means of these sailings forth from his otherwise prison-house, that he becomes an inhabitant of the world of nature, receiving of and reciprocating her favors. Every facility and facility necessary for this form of existence is his, otherwise he would be less than man—and it is of *man* that we speak. Without these constituents, as man he could not live. They are his food, his drink, his raiment, his acquisition; these are his treasures, laid up upon and for the purposes of earth, and in order to their acquirement and retention, certain rules of laws are learned, studied, and obeyed—nay, assiduously pursued. The various sciences are brought into requisition, and, by practical use, forced to yield their secreted wealth.

It is said above that these acquisitions are treasures laid up upon the earth, and for the purposes of earth. This is true with the mass of men, but not necessarily so with all. Their uses should be extended to a higher sphere. To effect this, man has only individually thus to appropriate them, and spiritual ends are gained. The fashion of latter years, and even now for the most part, has been and is to devote to the purposes of earth all such treasure as possessed *intrinsic* value, as science, art, inspiration, genius, truth, love, etc.—whilst sophistry, superstition, tradition, error, surmise, and even the grosser passions, are dedicated to things of a Spiritual nature thus sustained, although it may seem to possess some of the constituents of life, is in reality but dead,

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, SEPT. 1, 1855.

"FREE LOVE."

"THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE" TO ALL CHRISTIAN SPIRITUALISTS AND LOVERS OF TRUTH, GREETING:

"Beloved, believe not every Spirit, but try the Spirits, whether they are of God."—1 John, 4 Chap.

Never since the dawning of the "Christian Era," was this injunction of John, more needful or appropriate than at the present crisis.

Never since that period, ay, since "the morning stars sang together, and all the sons of God shouted for joy," down to that of the diviner anthem, of "glory to God most high, on earth peace and good will to man!" even to this present, most significant and eventful Era, has there been presented to the mind of man, to the intellectual Spiritual and reasoning eye of the age, so powerful, conclusive and convincing facilities, for an acquaintance with, and a "trying" of Spirits.

Now, when the heavens and the earth are as it were "kissing each other," when the spheres seem to be connected, as by an electric agency, approximating ever more and more near, until the dwellers in any or either, commune with each other, with little hindrance, (sometimes indeed, with far greater clearness and beauty,) than the inhabitants of this sphere, there is no need we should deceive ourselves, or be misled by others.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—11 Peter, 1 chap. 19 v.

For "God who at sundry times, and in divers manners, spoke in time past unto the fathers by the prophets, has in these last days spoken unto us by his Son."—Heb. 1 Chap.

Aye, and as a father to his children, speaketh. He to us, would we but wait in silence, undismayed by the "whirlwind," unshocked by the "earthquake," and unscathed by the "fire," fearlessly and patiently biding our time. The "still small voice," so distinct and clear as was never mortal voice, speaking as never man spoke, and teaching as none but God can. There will be no mistaking, no misconceiving the sound or the interpretation, so self evident, and altogether clear, is it.

Into the inmost of our souls—our interior, diviner nature—shall this voice enter, an ever abiding, sanctifying presence, a "swift witness" of God, and of Godliness!

"There is a spirit in man, and the inspiration of the Almighty giveth it an understanding." Believing as we do in direct and immediate revelation of the will of God to man, in the workings of "diviner wisdom" within us, the leading of "the Heavenly Hand," and manifestations of that "Higher Power" unto us, in the sweet assurances of that "peace" which this belief—this lofty faith, ever giveth to the soul that abideth therein, have we remained calm and untroubled amid the whirlwind of various and conflicting doctrines, the scathing fires of false and wicked theories, speculative philosophies, and rash and fatal experiments.

Deeply as we regret the advocacy of these, the actualizing of these crude and glowing ideals; earnestly as we lament the sad consequences of the practising of such principles, still more deeply—more earnestly—do we deplore, that within the sacred and heavenly enclosures of Spiritualism, they are to be found in some of their most revolting features!

But, although there be in our ranks those who are misguided by the alluring of sense, or the teachings of a false prophecy; still, Spiritualism as a science, a philosophy, or a religion—holy, high, and pure—is not in any way identified with, or in any way responsible for, the motive or the action of such; does not in any way advocate or countenance the doctrines or practices of that class of reformers known as the disciples of *Free Love*!

Terrible indeed are the wrongs and criminalities desecrating the marriage institution; still, however imperative the cry for reform—not "as the horse into the battle field"—would we rush into the midst of a great conviction, the enforcing of important principles, as if in haste or heat any great or important enterprise could be, in reality, achieved.

Let this suffice. Those who conduct this Society, will recur to this subject again—enough having been said in the above to indicate its irrevocable purpose, as well as the purpose of those on whom devolves its more immediate duties.

A SHAKER'S COMMENTS ON THE TRIBUNE'S ANTI-SPIRITUALISM.

Some of the Shaker Friends from New Lebanon, N. Y., while on a visit to this city, "exercised the freedom common to all citizens of our State," and made a visit to Randall's Island—which, according to a card from the Shakers, published in the New York Tribune of August 27th, "was made the occasion, by the reporters of the City press, for giving vent to the ignorant and bigoted prejudices that in this day only the 'baser sort' of people entertain towards Shakers and Shakerism."

To complain of this attack, Frederick W. Evans writes a "card" to the Tribune, in which he compliments the editors of that paper for not "following the multitude to do evil," and then proceeds to notice the Tribune's treatment of Spiritualism in the following:—

"The course of the Tribune in regard to Spiritualism, in the aggregate, has been for the best good of the cause of truth and righteousness, inasmuch as it presented facts and theories on both sides, until lately, when I think—and it is the unanimous feeling of all with whom I am associated—that it has become too conservative; using more poor, weak, and idle than sound logic on that subject; hence I was much pleased to see in yesterday's issue an article under the head of 'A Miracle performed at a Picnic of Spiritualists.' Spiritualism, whether true or false, is henceforth one of the permanent elements

in a American society. It is a living creature, which, like the serpent of Moses, will swallow up all the religious element of the age, and appropriate them to its own use—mark that!"

To this the Editor of the Tribune makes the following reply, which we copy, that he may have the benefit of the explanation:—

"Friend Evans has a theory to support with regard to what is called 'Spiritualism.' We have none. Our course from the outset has been to publish all facts of moment which seemed to cast new light on this phenomenon, whatever it be, and to add such brief comments as those facts suggested to our minds. In this way, we have gained the ill-will of both parties, and are to day regarded both as indorsing and as scouting the 'Spiritual' hypothesis, when we in truth do neither. We only say that, whenever we go to the world of disembodied Spirits, we aspire to find better company than most of the alleged 'Spirits' would seem to be, and to engage in some better business than cutting up their average diodes. That's all."

The modesty and simplicity of this explanation is really affecting, and would be quite mirth-provoking, were it not for the martyr-tone of the "injured innocent" while making it—but as it is, the whole thing, so far as it relates to the past, is but a bad attempt at a "dodge."

We can assure the writer, however he may excuse himself, and make light of his conduct, that the "unanimous feeling" of a large body of men and women, (many of whom stand in the relations of sons and daughters, children and friends to the "spirit of the age") have condemned both the method and the matter of the Tribune's attacks on Spiritualism, as alike unworthy of honest men and rational thinkers.

We are not surprised, therefore, in knowing that Friend Evans characterizes the Tribune's efforts as "too conservative," using more poor, weak, and idle than "sound logic" on the subject. But leaving the apologist for the time, let us think of the philosopher, as set forth in the above extract.

The writer says, "whenever we go to the world of disembodied Spirits, we aspire to find better company than most of the alleged 'Spirits' would seem to be, and to engage in some better business than cutting up their average diodes. That's all."

If "that's all," no one can or will have the least objection to his defining his position; but if there is any truth in the saying, "hell is paved with good intentions," it may possibly come to pass, that the dignified Editor of the Tribune, should be permitted to return to the earth-sphere after going "to the world of disembodied Spirits," would cut up and manifest just such "average diodes" as he complains of, for he has already "played such fantastic tricks" before good sense and High Heaven as have tended to alienate friends without soothing his enemies.

However, we know the law of developments, there as here, is in full force, and bounds the heights as well as the depths of genius, and measures the aspirations as well as the limitations of the Spirit—for presumption and assumption have nothing to do with a true valuation of the pure, the beautiful and the good, where each are judged according to the deeds done in the body; and we, therefore, admonish the Editor "to do justly and love mercy, that he may not do things, that may need to be repented of."

"ANOTHER DANIEL COME TO JUDGMENT."

We should have said, *Daniel*, for there seems to be more than one embodied in this individual, who has been preparing himself, and promises soon to overthrow Spiritualism.

We do not believe he will do anything of the kind, although it is possible he may have discovered some inconsistencies in our theories, and some imperfections in our methods, in correcting both of which, we shall be much obliged to him. If the following is anything like a correct outline of the promised book, we would suggest to him the propriety of altering his arguments, or leaving some subjects out entirely, as they either do not belong to Spiritualism proper, or have been urged so often, as to be entirely destitute of such significance and importance, as to entitle them to a republication. Such for instance, as the assumption of the personal presence of the devil and the ministration of his *imps* in developing the manifestations, together with all that relates to *demons* and demonic possessions. We are entirely *disinterested* in offering this suggestion, because if the truth is told about the modern manifestations of this power, called by such ugly names, the *devil* will become popular in spite of all that may be said against him. One entire section should be left out, for the simple reason, it is both absurd and untrue. For instance:—

"Spiritualists contend for the abrogation of all laws concerning marriage. Spirits and their devotees deny the existence of a God—command Polytheism and the worship of heroes. Perversion of the apostolic injunction to try the Spirits. History of Satanic and demonic miracles."

It is possible, however, the author may modify his views before the work is issued, as some of the Spiritualists are determined to be understood on the subject of Marriage. However, we shall be pleased to see the work, for aside of the *absurdities* and *fibbles* it may contain, the general effort will aid to call attention to the surroundings of the subject, in showing the historic relations of Spiritualism.

We make note of this work, for it seems "The Society for the Diffusion of Spiritual Knowledge" is in some way responsible for its publication judging from the following:

A BOOK FOR THE TIMES.—"Spiritualism versus Christianity: or Demonology Scripturally Exposed by J. W. Daniels."

The contents of this work, briefly stated, are as follows:—The challenge of the "Society for the Diffusion of Spiritual Knowledge," to the people of the United States, to meet them "in the fight," to "draw the shroud away and expose their errors."

The Challenge accepted.

Proof of the agency of Spirits in similar "manifestations" anciently.

Modern Spiritual Phenomena exhibited in every phase of development,—from Rochester knockings to Chinese Spirit-writings—from table-tipping to bands of music, in palaces of the Spirits, and *promises* of demons to raise the dead!

Ample proofs that Spiritual phenomena are not the works of the Holy Angels.

Modern Spirits—wonders are never produced by departed saints—the proof: objections considered—the transfiguration scene—the messenger of the Apocalypse—Samuel, Saul, and the Witch of Endor,—an argument from the Mosaic law.

The real character of the Spirits, deceptive, arrogant, and malevolent. Spirits fulfill their own predictions. They cause diseases, to gain the reputation of healing the sick. A false Christ.—Early Christian testimony that the most renowned heathen divinities confessed themselves devils.—

Converts to demons. Inconsistencies of the Spiritualists.—they claim to be Christians—ignore the Holy Spirit and acknowledge Simon Magus to have been their ancient "Father."

Spiritualism an idolatrous devotion to heathen divinities. Pretended animation of a demonic image. Creed of Spiritualists.

Ancient heathen oracles identical in character with modern revelations. Satan's contest with Christ; the question at issue.

The works of Spiritualism Antichristian and Satanic. Evils of Spiritualism, its impositions and its multitude of demons. A minister of the

gospel became a demoniac. Demonic murder and suicide."

This extract outlines only a portion of the subjects that are to be presented in this forthcoming work.

All persons wishing this book and further information on "demonic" manifestations, should address J. W. Daniels, 108 Second St. Williamsburgh, L. I., N. Y.

SPIRITUALISM IN PROVIDENCE, R. I. WONDERFUL MANIFESTATIONS.

The following may be relied on, as a friend of ours, a few days since, somewhat surprised us by detailing the phenomena wonders he had seen while attending circles in the above city. The only cause for surprise was the sudden manifestation of Spirit power, which, for some reason or other, had not before this done many wonderful things in Providence. The presumption was, that the materialistic and external culture of the theological school in that city—effected, if it did not *permeate*—the general relations of its society, rendering *passivity* and *receptivity* impossible. Be this as it may, what is certain, is that a change has come to the good people of that city, and is thus accounted for by the editor of the *New England Spiritualist*, who had been lecturing to them:—

"At the time of our former visit, the subject [Spiritualism] had not attracted much public attention; but on the latter occasion, we found the aspect of things much changed. The hall in which we spoke was well filled—at the afternoon lecture the audience were many of the best minds of the city, including many members of the popular churches."

"The change we found to be owing, in a great measure, to the presence, in the city, of several mediums, through whom Spirits of the departed are able to give remarkable demonstrations of their presence and their power. One of these was Dr. H. C. Gordon, of Philadelphia, who is well known as the instrument of some of the most astonishing manifestations that have yet been made. Another is a young man by the name of Corry, from Pennsylvania, who has gifts as a medical clairvoyant, a spirit-seer, and a trance speaker. Mr. Pierce, who has had some experience as a developing and speaking medium, was, with his lady, also sojourning in the city. We learned, too, that quite a number of female mediums, of various gifts, and in various stages of advancement, are to be found in private families. Through all of these channels conviction has of late been ministered to many a yearning soul, that the loved-ones of another sphere can manifest their presence and love to those who are still clothed in mortality."

By comparing the manifestations in the following with the developments of the Devanport Circle, in Buffalo—a report of which is on the fourth page—the reader will perceive a marked likeness, enough, we think, to warrant the propriety of comparing the mediums of the two circles, that their *idiocyncrasies* and what they possess in common of temperaments and spirit may be known:—

From the Providence Transcript of August 10.

"At the sitting of the Circle on Tuesday evening, several things occurred which we deem worth mentioning. The demonstrations, in a physical aspect, were somewhat startling, and in other respects were very unusual. Communications were received from a large number of 'Spirits,' many of whom were particularly and minutely described, in height, size, complexion, gait, &c., by the medium; and in several instances the name of the Spirit was announced, without having been first mentioned in the medium's hearing."

"In the company, on this occasion, was a gentleman lately returned from a voyage to one of the West India Islands as first officer of a barque, then lying at one of our wharves, whose previous history was almost wholly unknown to all present, with the exception of his wife, who was one of the skeptics composing a part of the Circle. Two sisters and a brother-in-law, all deceased, after announcing their names, induced him to follow the medium into a private room, where they detailed to him many events in his life which must have been unknown, not only to Dr. Gordon, but to every other person in the house. Subsequently he asked if there was a Spirit present who could converse in the Castilian tongue. An affirmative response was received; and he immediately commenced asking questions and receiving correct answers in that language. The answers were written down with tolerable exactness, in point of grammatical construction, by the medium, who does not understand a word of Spanish, and who, in this respect, was in the same dilemma with all the rest of the company, our nautical friend excepted."

"The physical demonstrations were made in a darkened room, but were very satisfactory to believers, and very puzzling to skeptics. Some *crochet* needles and a reticule were taken from a shelf and handed to one of the company, while all were seated round a table and holding each other's hands. Then followed a lamp and a bottle of Bay-water; the former was placed carefully on the table, the latter was deposited in the left hand of a lady, who, in her right, held the left hand of the medium—his right hand being held, all the while, by another lady. Then came a vase; and finally, a mantle clock was very carefully taken from its place, placed on one side of the table, and gently pushed to the centre, by some unseen power. At the request of one of the Circle, the pendulum of the clock ceased its vibrations for a minute or two, and then commenced them again, with the usual ticking accompaniment. All this while the objects we have mentioned were visible to the persons composing the Circle—the room not having been so completely darkened as to prevent the company from seeing them with tolerable distinctness. In the course of the evening, and while the same precautions against deception—to which we have already referred—were being observed, several of the Circle were touched, apparently by a human hand, on various parts of their bodies."

"These things are certainly very remarkable, and well worthy of thorough investigation. Mesmerism, or clairvoyance, or biology, or psychology, or pathetism, may account for all the intelligence exhibited in the communications received; but the physical phenomena—the moving of lamps, vases, clocks and tables—the tipplings, and touchings, and knockings, are really beyond our ken. We own up, and proclaim, most emphatically, our ignorance. They are well attested as stubborn facts; and yet, by any law with which we are acquainted, they cannot be attributed to Spirits in the body or Spirits out of the body. They puzzle us, as Patrick would say, altogether and entirely."

From the same paper of August 10.

"On Friday evening some twelve or fifteen persons, most of whom had been introduced to Dr. G., called upon him at the residence of Dr. S. Webster, on Broad street, and a Circle was formed. The manifestations, though quite new to several present, were at first by no means remarkable. Some communications were received, the table was raised several inches from the floor, and what purported to be the spirit of a deceased publisher, the late William Simons, Jr., proved his presence to a friend of the Masonic fraternity, by drawing with a pencil upon a sheet of paper, all the emblems and paraphernalia of the order. He also imitated the mo-

tions of a compositor, and exhibited a good deal of dexterity and skill in type-setting."

"At about ten o'clock these manifestations ceased, and a portion of the company retired. Ten persons only, including three members of Dr. Webster's family, remained. These were seated around a table, and the medium, who seemed to be in a state of trance, or under mesmeric influence, extinguished the light. He also shut the door leading into a well lighted parlor, and then took a seat in the circle, and gave his hands into those of a lady and gentleman who were seated on either side of him. In a few minutes two or three books, one after another, were taken from a shelf at the side of the room and thrown upon the table. This was quickly followed by a most astonishing demonstration. The medium—apparently without any effort on his part, and while his hands were held as before—was taken from the circle and placed upon the table. Here he had remained but a very short time when he was taken up and his head was heard to strike against the ceiling. For a minute or more he remained floating over the heads of the company in a nearly horizontal position, his head sometimes a little higher and sometimes a little lower than his feet. He then came gently down, resting his body upon the table and his head in the arms of some one of the company! This was repeated three or four times; and every person present had ample opportunities of ascertaining that there could possibly be no deception about it. The writer of this, on one of these occasions, had hold of the medium's feet when he went up. Grasping them with his right hand, he searched for his body with the other, and found it at first in a nearly erect, and soon afterwards in a horizontal position, with nobody touching any portion of it. After floating about for a short time it came down, the head first resting upon his shoulder, while the feet were much nearer the ceiling."

"After these demonstrations were ended the medium went outside of the circle, and was heard against a small table that stood in another part of the room. Fearing that he might sustain some injury, the parlor door was thrown open and a flood of light let into the room. The medium was found lying perfectly straight, motionless, and as rigid as a bar of iron, upon the table. On his breast rested in perfect quiet a vase of flowers which he had gathered in the afternoon. His body, countenance and hands were the exact appearance of death; and for two or three minutes his flesh seemed as solid as marble."

"When he awoke he again closed the door leading to the parlor, and opening another, walked into an entry. No sooner had he turned away, however, than the parlor door was seized by some invisible power and nearly shaken from its hinges. It seemed as though some person were pulling nervously upon the knob, with one foot braced against the bottom. This was kept up for a minute or two—the medium all the while in plain sight, and nobody standing or sitting within several feet of the door—which was plainly visible to every person in the room!"

"We can give no explanation of these phenomena, and do not propose to comment upon them at present. They are as well attested as any strange and unaccountable occurrence can be; and we leave them with the reader to be investigated at his leisure, and accounted for when he gets at the bottom of the mystery."

LOGIC AND MATERIALITY.

William and Mary Howitt are so well known to the reading public, and so generally associated with the Poetical and Spiritual in Nature, that few would think of looking to them, for either skeptical logic or materialistic proclivities. Yet, the following will illustrate one of two things, either of which makes the Spirit both skeptical and material.

Either Mary Howitt's philosophy is materialistic, or else she lacked the moral courage to acknowledge the full significance of a *dream*, which if it proves anything, proves that Spirituality is often a marked characteristic of dreaming.

Whichever of these is true, is obvious from the following. She wished to explain away the Spiritual and the marvelous from it. Mr. Howitt and son having translated the "History of Magic" from the German of Joseph Ennemoser, during their voyage to Australia, the printing of which was given to Mary Howitt, and out of which the following seems to have been developed. But the reader must judge for himself. She says:—

"The printing of this Ennemoser translation had commenced, and to a certain extent my mind was imbued with the views and speculations of the author,—when, on the night of the 12th of March, 1853, I dreamed that I received a letter from my eldest son. In my dream I eagerly broke open the seal, and saw a closely written sheet of paper, but my eye caught only these words in the middle of the first page, written larger than the rest and underdrawn, 'My father is very ill.' The utmost distress seized me, and I suddenly awoke, to find it only a dream; yet the painful impression of reality was so vivid, that it was long before I could compose myself. The first thing I did the following morning was to commence a letter to my husband, relating this distressing dream. Six days afterwards, on the 18th, an Australian mail came in and brought me a letter,—the only letter I received by that mail, and not from any of my family, but from a gentleman in Australia with whom we were acquainted. This letter was addressed on the outside 'Immediate,' and with a trembling hand I opened it; and, true enough, the first words I saw—and these written larger than the rest in the middle of the paper, and underdrawn,—were 'Mr. Howitt is very ill.' The context of these terrible words was, however, 'If you hear that Mr. Howitt is very ill, let this assure you that he is better.' But the only emphatic words were those which I saw in my dream, and these, nevertheless, slightly varying, as from some cause or other, all such mental impressions, Spirit revelations, or occult dark sayings, generally do, from the truth or type which they seem to reflect."

Thus it appears to me, that while we cannot deny the extraordinary psychological phenomena which are familiar to the experience of every human being, they are yet capable of a certain explanation wherever we are enabled to arrive at the circumstances which render the mind receptive of such impressions. The susceptibility either of individuals or bodies of people to these influences, seems to presuppose an abnormal condition."

CONVERTS TO ROMANISM IN ENGLAND.—The New Jerusalem Messenger says, "the Roman Catholic papers publish a list of prominent 'converts to Romanism in England' during the last six years. The catalogue contains the name of one duchess, one marchioness, two countesses, twelve 'high honorable' ladies, ten right honorable gentlemen, and a large number of the gentry, whose titles are simply 'honorable,' 'sir,' or 'lady.' The clerical list has had the names of two archdeacons and eighty vergemen of the Church of England. The Rev. Edward Beard is the only 'dissenting minister' in the long array."

SPIRITUALISM EXPOSED. MODERN MYSTERIES EXPLAINED AND EXPOSED.

IN FOUR PARTS.

I.—Clairvoyant Revelations of A. J. Davis. II.—Phenomena of Spiritualism Explained and Exposed. III.—Evidence that the Bible is given by inspiration of the Spirit of God, as compared with the evidence that these Manifestations are from the spirits of Men. IV.—Clairvoyant Revelations of Emanuel Swedenborg: By Rev. A. Mahan, first President of the Cleveland University.

"There are more things in heaven and earth, Horatio, Than are dreamed in your philosophy." Boston: Published by John P. Jewett & Co., 1855.

It is hardly necessary that any word be added to this full and elaborate title page in introducing this last *expose* of Spiritualism to the notice of the reader, for, at present, we do not wish to do more than introduce it. We have been so anxious to have the religious world examine the manifestations, and form their own conclusion on the philosophy of Spirit intercourse, that we wish the work to have—what we intend to give it—a fair, candid and impartial reading, before we offer an opinion as to its merits or demerits.

This is due alike to the work, and the subject matter on which it treats—for, while we are free to say we have no fear for Spiritualism, its facts or philosophy, when honestly and candidly examined, we nevertheless, feel there may be many adjuncts to its present popular phenomena, which more properly belongs to a Spiritual anthropology, rather than to an exact and reliable *Spiritism*.

That Spirits do communicate, we have so far satisfied ourselves of; that as an honest expression of opinion, having read much of the work, we might pronounce the book before us a *manifestation* not Spiritual, but *crystal*—for the assumptions are so general, the logic so sweeping, and the philosophy of its criticism so one-sided and partial, that few will be able to preserve that nice balance of conscience and reason, so necessary in its study, if they allow the *spirit of the author*, rather than the *importance* of the subject, to possess the mind.

We hope, however, the work will be generally and thoroughly read, particularly by the theological and religious world, for the admissions made by President Mahan, favoring the "assumptions of Spiritualists," must be considered as *beneficent* and for ever, giving "the *lie direct*" to all who may attempt to represent Spiritualism as "*humbug*," or Spiritualists as unreliable thinkers or crazed fanatics.

Touching the point at issue between himself and the Spiritualists, President Mahan says:—

"We admit the facts claimed by Spiritualists, and join issue with them simply and exclusively in regard to the conclusions which they deduce from them. We admit the facts for the all adequate reason, that, after careful inquiry, we have been led to conclude that they are real. We think that no candid inquirer, who carefully investigates the subject, can come to any other conclusion."

But proposes to establish the following as his explanation of the admitted phenomena:—

1. That from known mundane causes, precisely similar and analogous facts do arise.
2. That these so-called Spirit manifestations actually occur, in circumstances in which such causes are known to exist, and to act, and that, by a reference to such causes, all these manifestations can be accounted for.

That from such causes, and not from the agency of disembodied Spirits, these manifestations do proceed.

To make good these assertions, President Mahan has but to use the phrase "*oddylic force*," and the entire phenomena changes character. How far this theory is likely to furnish the necessary explanation to the various phases of the Spiritual manifestations, the following rather plainly intimates, which we clip from an extended review of the book in the Liberator. We give it, because, while criticizing President Mahan, the writer is not *insensible*, to, nor forgetful of, the imperfections of Spiritualism.

We close this notice with the extract, as there is much significance in his remarks, which it behooves Spiritualists to think well of, for there is much in the heavens and the earth not dreamed of in our philosophies. He says:—

"As convenient facilities have been offered us, from time to time, to test the Spiritual manifestations, so called, we have improved them. The result is, that, with much to perplex us, the weight of evidence seems to preponderate on the Spiritual side of the question. But we are ready for a fresh investigation, and have no darling theory to maintain on the subject; only we believe,

"There are more things in heaven and earth, (Pres. Mahan.) Than are dreamed of in your philosophy."

Pres. Mahan brings his examination of Spiritualism to a close by saying, with characteristic self-indulgence—"We have examined its high claims, and found them empty and vain. We have handled the Spirits, and found them absolute insubstantialities. Perhaps he is himself a victim to the 'oddylic force,' and is indulging in a literary victory, which may prove at last to be a disastrous defeat. Let time determine."

From pulverizing Spiritualism and putting all Spiritual agencies to flight as non-entities, President Mahan proceeds to show that "the Bible, the whole Bible, and nothing but the Bible, is an all authoritative revelation from God?" "We receive the whole of it," he says, "as coming to us from the heart of infinite wisdom and intelligence!" In the Jewish dispensation, he finds nothing of "which God has reason to be ashamed, or which Christ, with absolute truth, could not affirm to have been, in the circumstances, an infallible application and embodiment of the law of perfect rectitude and benevolence." And he confesses that he entertains but little respect for their "moral judgment or moral character," who do not agree with him in this matter! There is nothing in the Bible which he cannot readily swallow. He accepts all its marvels and miracles—its apparitions and Spiritual manifestations—as the literal truth. Those who lived from two to five thousand years ago could not have been the victims of delusion, but must have testified truly as to what they saw and heard of a super-mundane nature; but those now living, who testify in regard to similar facts, are grossly deceived by—the "oddylic force!" His credulity on the one hand, and his incredulity on the other, exhibit the power of traditional superstition, religious bigotry, and priestly arrogance, to cloud the vision, to warp the judgment, and to smother with impotency the reasoning faculties. There is not a marvel, not a miracle, recorded in the Bible, that, by his own theory of modern Spiritual phenomena, is not shown to be unworthy the credence of any rational mind. If we cannot accept as truth what is before us—what we can see, and touch, and handle—what is confirmed by a legion of unimpeachable living witnesses—it is irrational and unphilosophical to ask us to believe what is alleged to have taken place, of a similar character, thousands of years ago, and recorded we know not when or by whom, and with what exaggerations it is impossible to determine. The "oddylic force," was then in existence, and in operation as now—if not so extended a scale, at least operating by the same immutable law, and deluding even the best men in the same manner."

"The facts of Spiritualism sustain the wonders recorded in the Bible, to a great extent, by the closest analogy; and he who rejects them as spurious, or, accepting them as true, finds their solution in the 'oddylic force,' strikes a blow at the credibility of the book—the sophistry and assurance of President Mahan to the contrary, notwithstanding. Had President Mahan lived in the days of Jesus and the Apostles, he would have found it just as easy to dispose of every miracle, and every Spiritual manifestation, at that time witnessed, as he has done in regard to the extraordinary phenomena of our own day. His religious dogmatism about the Bible has an air of pious veneration for the book; but to us it indicates not a love of truth

for its own sake, but only the spirit of ancient phariseism—blind, bigoted, and intolerant.

"The most vulnerable point of Spiritualism, it seems to us, is the general feebleness or positive imbecility of its literature, and the boundless absurdity of supposing that Swedenborg, Bacon, Franklin, Calhoun, Webster, and the authors of a similar stamp, are the authors of what is attributed to them. In this, we entirely agree with President Mahan; the whole thing is utterly incredible. The facts we have repeatedly declared; and if Spiritualism had no stronger evidence than this to sustain it, it would deserve to be sacrificed from one end of Christendom to the other. Yet, in every case, the same mysterious agency seems to be operating as in every other instance; but if it be so, from the source whence it professes to emanate—these eminent minds have had (as assuredly they have had) nothing whatever to do with the trashy correspondence laid to their charge—then it is indeed a pregnant question, are any of the phenomena to be attributed to a Spiritual origin, however it may be confirmed by the 'oddylic force' we know or believe in regard to the departed? Aside from this stumbling-block, we find much to make us believe in the influence of the Spirits with the living; but that, *per se*, is quite insurmountable. We wait for more light."

AUTHORITY IN PHILOSOPHY AND THEOLOGY.

It may be enough to say to our friends of the "*Star in the East*," that our ignorance was not honest, as we had not seen the number of his issue to which he alludes.

As to the "Law of Antagonisms," hinted at in the following remarks, we should be glad to have friend Gay furnish us with a more extended explanation, as at present we cannot say how far we can minimize, or in what we differ. As others may be more fortunate, however, we give the explanation without comment:—

"DEAR EDITOR—Having a small space, I will fill, with a few suggestions to you, your worthy contributors, and to the friends of *Christian Spiritualism*."

All things must needs have an origin or a beginning, an existence or a premise, and a conclusion, or result.

In your kind reference to my title page (*Star in the East*), you stated to your readers that "as a general thing, the Editor (*Star*) looks at the spiritual developments of the ages from the critical standpoint, though by what authority he decides what is and is not orthodox in its philosophy and theology, we cannot say."

We wish here merely to state, that we thought we were sufficiently explicit in defining our law of authority by which we hold position, in the 11th number of the "*Star in the East*," published April last; but we will explain again:—

First, Our authority is DEITY AND NATURE.

Second, Their reflection, manifested by the Law of ANTAGONISMS, or opposites, positive, and negative forces, &c. &c.

Third, Their unending progress.

We deem it wise to accept this *Omni-present principle* or law, and the blessings it proffers.

"I would merely suggest, not to dictate at, whether as '*Christian Spiritualists*' we should prudently or unwisely to reject a law, which is so conspicuously impressed in all things, and by which impulse all known worlds and existences, are sustained and developed with unerring accuracy, to seek a narrow way out of a sickly fancy, cast upon mortal canvas?"

Excuse this hasty scrap, and be assured of our best regards and esteem for good.

Respectfully, JEDEDIAH R. GAY.

REV. WOODBURY M. FERNALD.

This Brother has been so long and generally known to the Progressionists and Spiritualists of the East, as an anxious inquirer and seeker of truth, that the following item, from the *New Jerusalem Messenger*, may interest them:—

From the Independent Democrat.
REFLECTIONS.
BY MRS. MACREARY.

When the dance of the shadow at daylight is done,
And the cheeks of the morning are red with the sun,
When at eve in his glory he sinks from our view,
And calls up his planets to blaze in the blue—
Then I pour out my spirit in prayer.

When the beautiful bend of the bow is above,
Like a collar of light on the bosom of love,
When the moon in its brightness is floating on high,
Like a banner of silver hung out in the sky—
Then I pour out my spirit in prayer.

In the depths of the darkness unvaried in hue,
When shadows are veiling the face of the blue;
When the voice of the tempest at midnight is still,
And the spirit of solitude sobs on the hill—
Then I pour out my spirit in prayer.

In the dawn of the morning when Nature's awake,
When she calls up her chorus to shout in the brake,
When the voice of the streamlet is heard in the woods,
And the warbling of streams and the foaming of floods—
Then I pour out my spirit in prayer.

When by the pure streamlet the pale lily bends
Like hope's star in the sky to my bright fancy seems
Like an island of rest in an ocean of dream—
Then I pour out my spirit in prayer.

When the tempest is treading the path of the deep,
And the thunder is from its cloud-cradled sleep;
When the hurricane treads on the earth in its wrath,
And leaveth the footprints of God in its path—
Then I pour out my spirit in prayer.

WIN THE PRIZAL AGE AGAIN.

BY GERALD MASSEY.
They say this world's a "desert drear,"
Wrapt in their own stark blindness;
That men were sent to suffer here
What? by a God of kindness?

That, since the world has gone astray,
It must be so for ever;
And we must strive to suffer here
What? by a God of kindness?

We'll labor for the better time,
With all our might of Press and Pen!
Believe me, 'tis a truth sublime,
God's World is worthy better men.

With Paradise the world began—
A world of love and gladness;
Its beauty hath been marred by man,
With all its crime and madness.

Yet, 'tis a bright world still. Love brings
Sunshine for spirits drear;
With all our strife and sweat and tears
To fold our hearts a-weary.

The sun, in glory, like a god,
To day in heaven is shining;
The flowers upon the bloom-rich sod
Their sweet-love lessons twining.

As radiant of immortal youth
As they were fresh from Eden. Then
Believe me, 'tis a noble truth,
God's world is worthy better men.

From Our Budget.
PHRENOLOGY—A SPIRITUAL SCIENCE.

"Man is wonderfully and fearfully made."

He is the last link in the great chain of sublimity objects. The epitome of the Universe—the coronation of earth—a little world in miniature—the crowning glory of earth! Yet how little is he studied? How few turn their thoughts inward—down into the deep, hidden mines of their own beings—there to study the secret springs of action in the great throne-room of soul, the machine shop of mind, and solve the mystery of their wondrous nature.

Man has never been a mystery to himself. The gray-haired man of science has gone down to the grave unconscious of what was within him—unknown to himself. Philosophers have expatiated, Preachers declaimed, and Poets have sung his rise, progress and decay, but failed in giving us the true key that opened into the sanctuary of his soul—the key that solved the mighty problem of his nature.

The external world and its laws had been studied and explained. The animals classified, named and placed in their proper order. The Mathematical and Physical sciences had occupied the men of genius and learning, and added new laurels to their timeless efforts of mind. But man—the glory of earth and hope of heaven—stood isolated and alone, as the 'mystery of mysteries.' No one knew the key that would unlock the treasure-house of his mind. All was dark and uncertain—a blank. But at last—God be praised—that long sought treasure was found; and the sealed book of human nature was opened, wherein all could read their destiny. The blind to see, the lame to walk, and all mankind to rejoice with exceeding joy.

The intellectual sky of man will ever have for its great central Sun, around which the lesser orbs will revolve, Gall, the discoverer of Phrenology. This man will ever be associated with the greatest boon that ever fell to the lot of mankind. He probably has done more for the human race than all other men combined. Gall has proved himself a benefactor of his race by the discovery of Phrenology.

A pioneer in a great and humanizing enterprise, running counter to the old school of Philosophy and striking out a new course in an unexplored and trackless region in the then unknown and boundless department of human nature.

He felt himself standing alone; facing the entire Philosophic world upon a subject of vital importance. One which had baffled the mighty minds of all ages; though each Metaphysical reasoner claimed to be right.

Gall was treading upon 'sacred ground,' but thinking himself right while following the simple dictates of nature, he stood up in the dignity of his full-grown manhood, and proclaimed 'war to the knife,' against sophisms, metaphysical subtleties, and abstract speculations of the old Philosophers. Yes single-handed and alone did that intellectual chieftain battle manfully and boldly for Truth—Opposed by all, from Emperor to Peasant, by those who sat upon the judgment seat of learning—the oracles of thought and wisdom and the whole learned world—he still maintained his well-fortified position, and kept up a continual Cannoneading from his exhaustless mental battery. One by one of his learned opponents were unhorsed and vanquished till he made himself heard through all enlightened Europe; and was acknowledged the umpire of mental and moral Philosophy.

The secret of his success against such odds was that he was on the side of the Truth—for, Truth crushed to earth will rise again—The eternal powers are hers, But error, wounded, writhes in pain, And dies 'mid her worshippers.

On the ruins of gilded sophistry—the dross of ages accumulation—he erected a standard of Philosophy—brought out from the wreck of error—which has withstood the laughs, sneers, and croakings of its unworthy traducers; and is now received and acknowledged by the scientific world, as the only correct system of moral and mental philosophy. The dusty volumes of accumulative ages in the 'Old Schools' of learning, now find a place among the useless trash of good-for-nothings—were chimeras of diseased brains—hallucinations of perverted minds—(not worth house room; much less brain-room.)

The effulgent rays of Gall's mental luminary shot across the great Ocean and shed their benign light and life in the American mind. A few received his doctrines with ready and believing minds; and from those few, they have taken root, and now their fruit may be seen in every State of this glo-

rious Union. And millions are ready and willing to respond to this fact; that Dr. Gall is the just pride of Germany and the glory of the world—Man, now, is not that mysterious creature once supposed to be. By the aid of this text-book—Phrenology—we can peer into the sanctuary of his soul; and hold communion with him—read his very thoughts—see the hidden, latent, delicate workings of his wondrous mind—the fine intricate network of his inner life.

Yes, of a truth, Phrenology tells us what manner of men we are. Every man carries a Chart of his soul with him wherever he goes; 'tis mapped out on his cranium—written by God's own finger.

Nor can he rid himself of it, without destroying his precious life. The great book of his dear being is laid open to us; where we read his true character—trace his shades of feeling—threadings of fancy—course of thoughts be they black and devilish, or pure and heavenly. The dear treasure-house of his life is made public. The veil is removed, and all is transparent. So plain and simple are the teachings of Phrenology that any one, possessed of hands, eyes, and a fair share of common sense, can easily obtain a practical knowledge of it. The efforts of genius, and learning by minds, no doubt honest at the time, have been put forth to overthrow the system. And duplicity, cunning and skillful art have all been unsuccessfully tried; their venomous fangs, and foul, polluting breath have been unsparring and vainly expended, for God's own science still stands as a monument of unerring truth to guide men safely and happily through life's pilgrimage. His destiny is now comparatively in his own keeping. Still there are some who yet laugh, scoff, and cry humbug. But unfortunately, some cannot reason; others will not reason—therefore they must go blindly and erringly through life. The world to them seems a mighty chaotic mass. A heterogeneous conglomeration of unaccountables.

'Life's a stage and we are mere players.' To the young man it is all-important to know the part designed for him in this mighty drama—for—
"Order is heaven's first law; and this confest,
Some are—must be—greater than the rest."
Hence all are not intended for stars, and to play the great characters. There must of necessity be a man for each part. Some for Heroes; others for 'Subs,' and so down to scene-shifters. Nature has arranged to go on flourishing; but her journeymen are not all satisfied with their parts. The 'Sub' is aping the Hero—the intermediates are crying for promotion ere their time. Therefore disorder, anarchy and confusion interrupt the drama, blending the Tragic with the Comic most dreadfully.

Were every man in his place performing his naturally adapted function, the great machinery of active life would move most gloriously for the peace, usefulness and happiness of all.

But unfortunately some wheels are out of place—some have taken the places of others to the in-harmony and unnatural play of the rest; and all are sent reeling in beautiful disorder.

We have men in the Professions who are spoiling good Cobblers to make poor Lawyers, Doctors, Preachers, &c., driving along in humiliating minority. They will do well to change places with a few of those driving the awl, blowing at the smutty Furnace, &c., to the additional benefit of the world. Many of each class have mistaken their calling. Parents actuated by ambitious motives put their children to business, often, for which they are not adapted by nature or inclination. Perhaps they have a son 'articled' for the Law office, who should be put at the anvil, or in the workshop; or they might make as great a blunder in apprenticing a 'dull' boy to a mechanic who might have adorned the professions. Being out of his element, his fettered nature cries aloud for a change. Thus he shuffles about from one thing to another till the choicest and best portion of his life is gone and nothing accomplished.

Should he be fortunate enough to find his place at last, 'tis then too late to profit much by it. He must console himself by being dubbed Jack-at-all-trades and master of none.

He always had a thirst for education—a spirit within to be cherished, elevated and ornamented by literature and art, and solidified by science; that he might take his proper position among the minds of Earth. But his natural tendency was countermanded by his ignorant or poor parents or guardians. His noble mind left barren, and his hopeful and ambitious spirit crushed, shackled and belittled. The soaring wings of his mind loosed. His brother (Limb of the Law) using up his poverty-stricken mentality, betakes himself to the old farm at the great and useless expense and mortification of his dotting father. Sad mistake. Had they been changed in their pursuits, they might have both been happy and thanked their stars that they had parents to start them right in life; and prepared to smooth their course to the grave. But, alas! 'twas all wrong. We read that, 'his education that forms the common mind.' But that is a grievous error.

Education can never create; it can only direct, bring out, polish and complete; sharpening so many tools to use. But the faculties for using said tools must be natural—born with us.

Unless a man has a well-balanced head and body—the faculties evenly and fully developed—he should not expect to enjoy that boon of great prize—contentment.

The great question is to begin right, and this science points the finger of scientific certainty to the right and the wrong way. It will enable parents to educate their children correctly, and put them on the right course at the outset of life—Saving years of misspent time, mental vexation, wear and waste of physical energy, blighted hopes and early death.

The first lesson a young man or woman should learn is self knowledge—the great focus and centre of all knowledge. This Phrenology proposes to teach. It is the compass and chart—the great beacon to youth just starting on the voyage of life. It points out all the shoals, quick-sands, eddies, whirlpools, undercurrents, craggy points and all of the dangers which lay along the pathway.

It arms him with power to avoid the mighty tempests which have wrecked so many human vessels freighted with immortality.

It is his Pilot, who will guide him safely over life's tempestuous sea and land him in a haven of peace. Having on the armour of self-knowledge, he can say to the troubled waters 'Peace—be still' and they obey. It gives him a power greater than ever throbbed beneath a Royal Crown. For the man who controls himself is master of a little world, King over Kings!

He has learned the why and the wherefore of his thoughts, actions, feelings and impulses. He knows the cause and hence can regulate the effects. It 'pictures his soul on canvass,' to use a figure, with its weaknesses, foibles, vices, virtues, strengths—the good and bad strangely blended.

Hence he can strengthen his weak points, restrain his passions, check his impulses, fortify his judgment, cultivate his intellect, adorn and embellish his moral faculties and strike a happy balance.

Then to him the millennium has come—the gates of joy and peace are thrown open—heaven reigns. It is the basis of all reform; it strikes at the roots and then passes up to the branches. It is a whole, entire—complete system. Formerly Reformers only labored at the top of the tree, and many do still. The religious world has been applying its efforts, at the rough end—at the top, instead of the bottom. The body being the medium of mind and morals, shows conclusively, that to reform mankind we must begin at the Physical, for time and eternity.

And when Preachers see and adopt this principle, they will see some fruit from their labors, which will withstand more than 'six months probation.'

But happily we have a new set of thinkers and preachers too, that have knocked the scales from their eyes, and let in the effulgent rays of Sanity. Thrown aside the dusty robes of exclusiveness, and Sectarian Aristocracy; and put on the simple coat of Democracy and universal brotherhood. I refer to Spiritualism; which is nothing more than the grand, sublime and glorious superstructure of this God written science—Phrenology—What this system of philosophy proposes to do is obvious;—it has the destiny of mankind at stake. 'Tis the guide-friend and directing star to all who heed its friendly teachings; and within the reach of all.

May every young man and woman receive its heaven-sent missions with thankful hearts. And may every one use it as his unerring Talisman to keep him in the road of eternal progression, rejoicing as he goes.

The effect of Phrenology and Spiritualism give us a beautiful foretaste of the 'Golden age' yet to come, when the 'sword shall be beaten into pruning hooks, &c.'—when war and strife shall cease, and the words *scilicet* and *creed*, shall be obsolete.

When mankind shall worship at one shrine—breathe one harmonious and universal prayer, and be bound together by the silken cords of fraternal love.—This good time, evidently, is far in the future; but the sun has broken through the darkest cloud, giving palpable evidence of its approach.

'Then let's be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.'

From the Buffalo Republic.
SPIRITUALISM IN BUFFALO—ITS PROGRESS AND DEVELOPMENTS.

FURTHER SPIRITUAL DEVELOPMENTS.
We gave a few days since what purported to be some of the wonderful developments of this new doctrine, and promised at the time a continuation of the subject. In that which follows, the writer has endeavored to state fairly what he has himself witnessed, instead of what has been told or related by other parties, no matter how reliable. Before, however, proceeding to relate the occurrences at Mr. Davenport's Circle, it may be proper to state, for the information of those unacquainted with the subject, that Mr. D.'s rooms are open in the afternoon and evening for investigation. No charge for admission is made in the afternoon, but a fee of 25 cents is asked for the evening, as the room would otherwise be crowded to such excess that it would be difficult to obtain any demonstrations. In making these manifestations, the Spirits claim to operate by certain laws through certain Media, and they also require certain conditions, which, to the new investigator, invariably seem designed to cover a fraud, but which on further acquaintance become of little importance. Among these conditions, the Spirits require harmony in the Circle, and a certain degree of unity—that is, where a number of persons are calling for demonstrations of an opposite or varied character, it is generally found impossible to obtain any at all. Mr. Davenport informs us that his experience teaches him that the best manifestations are obtained where the Spirits are permitted to proceed without interruption. In such cases, skeptics are more easily satisfied than when they are constantly calling for experiments which only serve to satisfy individual minds.

Another condition insisted upon by the Spirits is, that the most of their important demonstrations shall be performed in the dark. They claim that with the presence of light there is a concentration of will and an eager expectation on the part of the Circle, which materially interferes with the production of the demonstration; and it is generally remarked that when a particular manifestation is promised, the Spirits seldom set to work at once to produce it, but give some other demonstration first, to attract attention, and to prevent too great a degree of expectancy on the part of the Circle.

During the past ten days, the writer of this article has attended Mr. Davenport's Circle frequently, both in the afternoon and evening. The usual manifestations in the day-time are—raising the table, sometimes alone, and sometimes with from one to two or three persons sitting or standing upon it. While thus engaged, it is quite common for those sitting around to feel themselves grasped by unseen hands to hear bells rung, violins strummed, and other manifestations, appealing to the different senses. On the afternoon of the 8th ult., a Circle of eight or ten, including two or three ladies, were engaged in getting manifestations around the table, and the Spirits were demonstrating their ability to touch and handle different individuals. One of the ladies present had brought her little boy, aged about three years, who was asleep on a lounge about ten feet from the table. While thus engaged, with the hands of every person present laid upon the table, around which all were seated, except the child before mentioned, with sufficient light to distinguish clearly every object in the room, the mother received a sudden shock, which turned her chair partially around, so that she sat facing her child. In an instant, and before any person had arisen from their seats, she exclaimed, "Why, my child is in my arms!" And, sure enough, such was the fact. The infant was quietly sleeping in its mother's arms, as undisturbed as when lying not a moment before upon the settee, in which condition it remained until awakened sometime afterwards. Every person in the room is willing to swear that no one arose or made any movement likely to lead to such a result, that the lady herself did not leave the table, and that the child did not arise and go to its mother—that, in fact, it was sleeping upon the lounge at the very instant before the lady received the shock. The lady herself had no expectation of such a result, and was perhaps more astonished (besides being considerably frightened,) than any other person in the room. She states that the only thing she saw was a slight shadow passing like a flash of light across the room, and the child was reposing in her arms.

On almost every evening at Mr. D.'s rooms the demonstrations, though not perhaps of an equally

satisfactory character, are still wonderful, sufficient, in fact, to excite astonishment among the most skeptical. The principal demonstrations which have been produced in the presence of the writer, are as follows:—The Mediums, William and Ira, are generally seated at the table, on which are placed two violins, a speaking trumpet, a bell, tambourine, and two drum-sticks, in the centre of the floor. From the ceiling overhead hangs a common snare-drum. The room is about twelve feet high, and the drum is above the reach of any ordinary man. The Circle, which comprises all spectators, is seated around the room. The Mediums' hands are then tied by some person present; the light is put out and the doors and windows closed. Almost immediately the violins commence to float, as it were, in mid air about the room, all the while the strings being thrummed so as to guide the ear in their movements, which are as rapid almost as thought. The Circle generally join hands in order to prevent collusion, and while the different objects are thus flying about, persons are frequently touched by them, they (the Spirits) passing from one extremity of the room to the other with almost inconceivable velocity. The bell, tambourine and trumpet are carried about in the same mysterious manner—the Spirits conversing through the latter, giving directions, answering interrogatories, &c. &c. While thus engaged, if any of the Circle leave go their hands, or stand up, or attempt in any way to violate any of the prescribed rules of Spiritual intercourse, they are almost sure to be detected and exposed by the presiding or principal Spirit, and this too in a room where darkness is almost rendered visible. On these occasions we have known several individuals, whose skepticism overcame their sense of propriety, considerably "taken down."

After trying a variety of experiments of this sort, one and sometimes both of the Mediums are taken up bodily in their chairs while thus tied to the ceiling above. This is sometimes manifested by thumping the back of the chair upon the ceiling, sometimes by the Medium conversing while going up and coming down, but most generally by his making a chalk mark while thus in contact with the plastering overhead, which the light, immediately introduced, reveals. Occasionally the Spirits will allow of persons taking hold of the boy, and his ascension to the ceiling is thus sensibly felt. The boy will afterwards place his chair upon the table, and getting upon it, showing the audience that it is impossible for him to reach the ceiling in that manner.

Sometimes the Spirits will untie the boys after this demonstration—the most complicated featings yielding apparently to their nimble fingers without an effort. On several occasions, we, in company with thirty or forty of the most respectable and intelligent citizens in town, have witnessed (or rather listened to) the following demonstration. The presiding Spirit apparently summons all his troupe. The two fiddles are thrummed, the bells rung, the drum and tambourine beaten upon, the table rocked violently, while the trumpet is alternately rapped upon the ceiling, the floor and the table, and used to encourage the exercises. In addition, fifty pairs of invisible feet are running a foot-race with the velocity of the wind, around the table—the whole manifestation being sufficient to shake the building to its foundation. During all this, the Circle are guarding each other by having hold of hands, and it certainly seems impossible for the Mediums to produce such a variety of noises within arms' length of us, without detection. The manifestations are occasionally varied by singing, in which Spirit voices first accompany the audience, and afterwards sing independent of them. There is one, a female voice, exceedingly fine, which is generally ascribed to the youngest Medium, William. Repeated attempts to ascertain this fact have thus far failed. Handkerchiefs, adhesive plasters, &c., have been applied to his mouth, but the voice still sings as loud and as distinctly as before.

In a preceding article we have remarked that the Spirits attending this Circle are mostly of an inferior order, belonging to the first sphere, according to their own account of themselves. There are, however, some exceptions to this, as the presiding or controlling Spirit of the Circle is of a very high development. The Spirit who has the most to say generally on these occasions, is known as King, familiarly called Johnny King. He purports to have been a native of Ireland, and to have resided in the Spirit-land some two hundred years. He has just begun to progress, and still clings to his native brogue, while his voice is easily distinguished from all others who may choose to communicate. This Spirit has lost none of his national characteristics for furnishing and enjoying amusement, and oftentimes affords considerable fun, by the readiness of his retorts, and the comic manner in which he produces many of his demonstrations. On the whole, Johnny is the favorite for physical manifestations, and seldom disappoints any reasonable expectation on the part of the Circle. The different Spirits in attendance were easily distinguished by their mode of action, voice, &c. Among others, the Spirit of an Indian chief, whose war whoops, if not genuine, are at least equal to any thing of the kind which ever struck terror into the heart of a foe. Mr. Davenport's daughter, a little girl aged about eight years, is constantly attended by the Spirit of a child, a former acquaintance, with whom she is heard to converse, on almost every evening.

Among the most interesting experiments to us, however, are the exhibition of the odic lights. These lights are of a phosphoric nature, apparently; but the rapidity of their production and movements about the room, would seem to forbid the idea of such an origin. They are called by the Spirits "odic," or Spirit lights. The exact definition of the term "odic," we do not understand, but it has some reference, we believe, to the nerve or electrical force which constitutes the medium of volition. These lights are produced generally every evening, in greater or less number, according to circumstances.

As we have before remarked, we do not desire to be held responsible for the Spiritual nature of these manifestations. On the contrary, we are probably as skeptical as any one of our readers on this subject; but here are certain facts, submitted as *necesse* items only, which have been and may still be witnessed nightly by the most intelligent persons in this community, (and we presume the same things occur throughout the country,) for which no satisfactory solution has yet been given, notwithstanding the lengthy philosophical discussions of learned chemical and medical professors. Spiritualism is rapidly on the increase, and its adherents already number a greater proportion of cultivated and scientific minds than any other religious denomination which has proselyted for centuries. This fact, of itself, is of sufficient importance to attract the grave attention of all candid persons, in order, if possible, to elucidate the most astonishing phenomenon of this or any former age.

CRITICAL THEOLOGY.

We extract the following from the Theological department of the Westminster Review, of July, hoping it may be serviceable. Of this it can hardly fail, as there are so many phrases of opinion to be educated, refined and harmonized with the requirements of good sense, practical Christianity, and a comprehensive Spiritual philosophy. But especially it is necessary that the Spiritualist be made acquainted with the efforts made elsewhere—and by others—not technically known as Spiritualists, in order that honor may be given where honor is due, and that all may be saved from growing wise in their own conceits.

To explain this last remark it is enough to say that, most persons are apt to think their party—im, or philosophy, is the one which is destined to give the sins, sorrow, and imperfections of life, the corrections called for, and thus administer a *quietus* to all Spiritual angularities, which shall hold good for all coming time.

This species of party egotism is well calculated to produce mental dissipation, and interfere with that steady, healthy development of spirit—that Catholicity of soul, that, sooner or later, must ultimately "peace on earth" and "good will among men."

Believing mixed diet, therefore, to be as good for the mind, as we know it is necessary for the body, we invite the attention of the reader to a consideration of some phases of the Church of England's Theology, and what the Reviewer says of it. It is as follows:

"A volume, entitled 'Rational Godliness,' by the Rev. Rowland Williams, of King's College, Cambridge, is a production very striking and significant, and it contains, apart from its learning and theology, some of the noblest sentiments expressed in the raciest English, which it has for a long while been our fortune to meet with. Mr. Williams is evidently a person of the warmest feelings of attachment to his College, his University, his Church, his present charge; but he sees much farther than many of his brethren, and he has a courage and a power of expressing what he sees, which are the endowment of only a few.

The Sermons to which we particularly invite attention are the 19th, preached before the University of Cambridge towards the close of last year, on the text, 2 Peter i. 21, *Holy men of God spake as they were moved by the Holy Ghost*, and the 24th entitled *The Spirit and the Letter, or the Truth and the Book*, preached in King's College Chapel, in the same University, on the 25th March of the present year. We are reminded, that Holy Scripture, so justly regarded with veneration, has behind it something deeper and holier still; that there "was a time when the Bible was not, and we must not think that it was necessary to salvation;" that as nations and churches represent, throughout fleeting generations, the everlasting providence and Spirit of God, so it is probable they will strive to prevent their best thoughts from being swept into forgetfulness; and they will, by writing, give a permanent shape to their record of things temporal, and to their perception of things divine, and then,

"Every writing, divinely animated, will be useful; yet they may, or rather they must, be cast in the mould of the generation in which they were written; their words, if they are true words, will express the customs of their country, the conceptions of their times, the feelings or aspirations of their writers; and the measure of knowledge or of faith, to which every one in his degree had attained;"—291.

and this, whether it be the result of a special, or "on the more reasonable view, of a general Providence," for, "it may be that the Lord writes the Bible, on the same principle that the Lord builds the city; or that He teaches the Psalmist to sing, in the same sense as He teaches his fingers to fight; thus that the composition of Scripture is attributed to the Almighty, just as sowing and threshing are said to be taught by Him; for every part played by man comes from the divine Disposer of the scene."—p. 292.

The Church of England-man indeed seems to be so hampered with creeds, formularies, and articles, that free inquiry is altogether forbidden him, and Mr. Williams deserves, accordingly, the higher praise for grappling with this apparent difficulty. We say apparent, for—grasp the nettle and it will not sting. No member of the Church of England is bound to any theory of inspiration. His formularies are received by him, because provable from Scripture—and therefore, in the sense in which they can be proved from it. The key to the creeds, articles, and liturgy is the Scripture—and the key to the Scripture is the understanding of each age to which it is submitted.

It would lead us too far to follow this subject, even into its more obvious ramifications; but we may observe how very fruitful is the critical liberty, which is in fact left even to the ministers in the Church of England itself. The Books of Holy Writ are enumerated in the sixth article as books which are to be received, and canonical; that is, to be appealed to in matters of faith and practice; but the dates of the books and the authorship of the several books is not of faith. A biblical critic is not precluded in the Church from coming to the conclusion that the first three Gospels originated in a way something analogous to the Homeric rhapsodies, or that the Epistle to the Hebrews is not St. Paul's, or that the Book, so called, of Daniel was written several hundred years later than the date usually assigned to it. It will be seen, if in this latter instance, the Book of Daniel be rightly thrown by the Jews into the Haglographa, the argument from prophecy for its divine support, and the "Messianic" idea becomes a development not much anterior to the time of Christ himself. The book, nevertheless, might be inspired; for a pure intention and a faithful representation of a good man's condition relatively to divine truths, as he conceives of them, is of the movement of the Spirit of God. Nevertheless, this characteristic is not confined to the books which are bound up in the *fasciculus* called the Bible, and so Mr. Williams says:—

"Most persons, if they reflected, would acknowledge that Thomas à Kempis and Leighton are more wholesome reading than the Song of Solomon. But why should they be not so? If Christ has improved the world, and his Church is better than the ancient Jerusalem, the indwelling Spirit, being better, must speak better words. These things are so evident, that they would never be denied, but for the assumption of inspiration's meaning dictation, and the fear of supposed evil consequences. But the regard of a good churchman for his Prayer-book, or of a Wesleyan for his Hymn-book, is what we ought to have for our Bible, and would best secure the true interests of religion."—pp. 298, 299, note.

These are honest, sensible, and serious-minded words. Let us hear what this keen critic and true-hearted scholar thinks of the spirit of inquiry which is abroad, and how it should be dealt with:—
"One thing, however, is clear, and that I desire to say very seriously; the spirit of inquiry is most likely to go hand in hand with reverence, if no other checks be imposed upon it than such as come of conscience and truth."—p. 402.

But, on the other hand,—
"If those who have leisure, learning, and authority, encourage persons less informed, not merely in entertaining as opinions, but in asserting as foundations of the faith, things which scholars are ashamed to say, there must come a crash of things perishable, in which also, things worth preserving may suffer shipwreck."—p. 403.

We heartily wish success to Mr. Williams and those who with him are anxious to save things worth preserving, by means of clearing away from them the incumbrance of things perishable."

For the Christian Spiritualist.
A STORY FOR CHILDREN.

John was fond of fishing. One morning he took his new line, with bright, sharp hook, and with a little basket on his arm, containing a nice luncheon, which his good mamma had put up for him, he went forth joyous to his favorite amusement.

The sun was rising gradually in the sky; the birds were singing sweetly in the bushes and amid the tree tops; flowers bloomed in beauty on either side as the happy boy travelled along a cow-path towards a deep, clear stream. He was in a thoughtful mood—thoughts came from somewhere—angels that attend the young, often suggest good thoughts when their minds are calm and loving.

John's guardian angel was near to him that morning. When he came to the brook, shaded by the tall trees and tinged by the soft mossy willow, he thought he had never seen the water look so lovely. Beauty is within us—when our souls are harmonious—when we have been faithful and good, and orderly and gentle, then we shall feel beauty, and every thing that we look upon as we walk abroad will give us delight. John went to catch fish. This is proper enough and right, when boys have destructiveness and emulation and love of gain in their hearts. Such feelings coming out in acts in the outward life, help build up, little by little, a Spiritual body that is immortal, and makes the real boy that never dies.

But this time John had not those feelings. He thought the brook was singing as it swept over the smooth stones at the bottom. He threw himself down upon a soft green turf, and looked into its crystal vans. The little spotted fish were darting about, very happy in their cool element. I suppose, as he lay then on the grass, the good Spirit was whispering many things in his ear. A hunter that came along just then, heard him say, "Every thing has some good use—I do not feel like pulling the fishes out of the water this morning, and tearing their cunning little mouths; I love to see them just where they live, and express what they correspond to in the Spiritual world, for they do say, that world is just like this world, only the things there are real, true things, that form themselves around us, just as we want to hear them. Here we only see the representatives of those real things, and the good and evil are mixed, because nature is not plastic like spirit."

John was happier reviewing these good thoughts than he would have been catching fish. And as an evidence that he was in a good, patient mood, when the hunter's dog crept slyly to his basket of dinner, that he had hid away under the bushes, and devoured its contents, John looked upon the thing like a philosopher, and instead of throwing stones of expressing anger, he stood with the dignity of a Prince, and said, "It is no matter—I can go without my dinner."

So we see in little things that the soul is greater than the body, and when the soul-life is active, the senses are of little account.
Well—do you want to know how John felt, to go home hungry, without any fish? He had a new Jack-knife in his pocket, and he saw that there were plenty of birches growing on the banks of that little river, that now seemed to John as a stream of Paradise. He had grown strong; he thought of many things, and I should not wonder if angels did not help him more than he knew of. He cut down a birch sapling that peels very easily, and having seen some people weave baskets, he stripped his wood in white little splinters, and wove together a convenient little basket for his mother's caps. He seemed to have an inspiration how to make the cover, that was quite wonderful to him. He did not know that he could make a basket any more than any other little boy. Inspirations and inventions all come from the Spiritual world, and we don't know how much we shall be helped if we are only receptive and true to our innermost thoughts. After he had made the basket, he made a few little brush brooms, and went home to his father and mother with a greater joy than to have carried home a string of fish, for he felt a life within him that he knew not of before.

I should have been proud to have been the mother of that little boy—a boy brave enough to rule his own spirit, and gentle enough to give up his own will, and receive the good that comes from quiet thoughts.

From the Christian Herald.
NOTES ON THE BIBLE.
I have spoken of the languages in which the Bible was originally written, and the way in which copies of it were multiplied, and the mistakes which would necessarily be made in making them. It may be interesting to some readers to know more exactly how these mistakes are made, and what some of them were. Without going into the subject very far, reserving what I have to say upon the number and importance of these mistakes till another time, I will say a few words to gratify a present reasonable curiosity.

One kind of mistakes, and one most likely to happen, would be the omission of words. The copyist would not look before him and read, and read, and then he would write it down. This writing it down, he might let some word or words escape his memory, which were not essential to the sense, and so make a mistake in his copy. When he came, at the close of his day's work, to read over what he had written, it might escape his notice. If he observed his mistake, he would correct it by writing the omitted word in the margin at the end of the line in which it was omitted, making sometimes a mark in the line to show where it belonged.

I have before me the copy of a manuscript containing a few verses of the eighth chapter of Luke. A part of the sixteenth verse is omitted in the present place, and is inserted in the margin. The verse as it stands in the manuscript reads thus, "A man when he hath lighted a candle, covereth it with a vessel or putteth it under a bush but * * * which enter in may see the light." The words "settleth it on a candlestick that" are omitted, and are written on the margin. In this way words may be omitted which ought to be inserted.

It was also the custom to write words on the margin which explained other words in the text, but which did not belong to the text. These words would, sometimes, be copied into the text by mistake, and so words would be added to the original writings. These omissions and additions are most commonly of very little importance, and do not affect the meaning of the passage to any great extent.

In some cases, however, they are of most importance. I will name three which are bearing on the doctrine of the Trinity. Acts x. 23, reads, "Feed the Church of God which he hath purchased with his own blood." The word "God" was accidentally inserted for the word "Lord." The text should read, "the Church of the Lord." In 1 Tim. iii. 16, we read, "God was manifest in the flesh." Here the word "God" is inserted for "who" or "which" critics have not yet decided which of the words is the correct one. And in 1 John v. 8, the following words were undoubtedly inserted from a marginal explanation, "In heaven, the Father, the Word and the Holy Ghost, and these three are one; and there are three that bear witness in the earth."

Now generally, however, the mistakes of the transcribers are of very little consequence, consisting in a different manner of spelling of the same word, or in changing the order of the words, or in omitting or inserting unimportant words: as, "Jesus answered and said," for "Jesus said," or "Jesus departed" for "Jesus went," or "then the apostles spake" for "then spake the apostles."